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MISCELLANY

I

INTERROGATORIO Y RESPUESTAS OF FR. JOSÉ SEÑAN, AUGUST 11, 1815

(Contributed by Rev. Zephyrin Englehardt, O.F.M.)

In October, 1812, the Spanish Government, through the Minister of Foreign Relations, issued a list of thirty-six questions which were to be answered by all missionaries among the Indians. For California this list, called *Interrogatorio*, was sent to the Bishop of Sonora, whence it was transmitted to the Superior of the Missions. The latter forwarded the document as a circular to the nineteen missionary establishments existing at the time, with directions to make replies on all points in writing, and to send the paper to his Mission of San Buenaventura. Accordingly, "one and all," Professor A. L. Kroeber of the University of California writes, "they wrote as they thought, simply, truthfully, and without regard to style." Hence "we have here put down by observers on the spot, more than one hundred years ago, what the best ethnologist of to-day could not obtain more than fragments or traces of."¹

From the replies returned to him by the missionaries, Fr. Presidente José Señan compiled his own *Respuesta*, which will be reproduced presently. To avoid waste of space the questions are omitted, as they can easily be inferred from the answers. However, the topics of the Interrogatory in their order were these: Races, their origin, languages, affection for wives, education, agriculture, mechanical arts, affection or aversion to foreigners, complaints, their remedies, inclination for reading and writing, means to inculcate love for Spanish, virtues, superstitions, catechism in native idiom, moral and political conditions, marriage customs, medical treatment, calendar, food, drink, sun or moon worship, traditions, funeral customs, fidelity, veracity, vices, trade and money, harvest customs, whether irascible, punishments, human sacrifices, rich natives, chiefs and caciques, mutual service, music, instruments, songs, prominent men, eternity, dress.

INTERROGATORIO Y RESPUESTAS

Viva Jesus, Maria, y José ²

Reply of the undersigned Presidente of the Missions in this Alta California to the Interrogatorio addressed to the Rt. Rev. Bishop of

¹ *Mission Record of the California Indians*, pp. 2, 3. Berkeley, Cal., 1908.

² *Live Jesus, Mary, and Joseph*—Salutation used by some Fathers. Others would write *Dominus det tibi pacem, God grant thee peace*.

Sonora on the sixth of October in the year 1812, by His Excellency Don Ciriaco Gonzalez Carvajal, Secretary of the Interior of the Government of the Dominion beyond the Sea, and circulated by me at the request of Don José Joaquin Calvo, administrator of said diocese.

Replies

1. The population of our Missions is composed of pure Indians without any mixture. Their Missionary Fathers are Europeans, with the exception of two who are Americans.³ There are in every Mission also the families of the small guard of which individuals some are Spaniards, some are mestizos,⁴ and some are of other castes; but all have the characteristics of conquerors, generally known as the *gente de razon*,⁵ and there is in this province scarcely a thought or knowledge of any other class.

2. The *gente de razon*, with the exception of one or the other individual among the officers and troops, who are Europeans, very few, however, all came here from Sonora, Sinaloa, and Nueva Vizcaya in order to colonize these establishments. The Indians are natives of the *rancherías*⁶ in the vicinity, children of pagan parents, save those born in the Mission according to the years of their respective founding. Neither the neophytes⁷ nor the pagans offer any account of their origin; but, if conjectures be of value, we may say that they came from Asia, it being now certain that America is very near, and almost adjoining Asia in the northeast. Nevertheless, it is most probable that the ancient Mexicans on their long peregrinations examined this country, and that some remained because in ill-health, or exhausted, and many more on account of their fancy and free will. There is in this country no negro whatever, either native-born or foreigner.

3. Our neophytes speak their own language, but some, although imperfectly, speak our Spanish. The number of languages in this province is prodigious. Within fifteen, ten, and even fewer leagues in distance, they speak a distinct language, and scarcely do they understand one another.

4. In general, our neophytes love their women, and on arriving at a somewhat mature age they attend and assist them as true wives. The

³ Fr. Luis Gil y Taboada and Fr. Antonio Catarino Rodríguez, both natives of Mexico.

⁴ Children of a white man and an Indian woman, or *vice versa*.

⁵ People of reason. For brevity's sake the term will be retained.

⁶ *Ranchería* means a great or small collection of Indian huts. The word is derived from *ranch*, a word originally applied by the Spaniards in New Spain to the place where food was distributed to laborers or soldiers.

⁷ Convert Indians.

young men, when they observe their wives pregnant, nursing, or in protracted illness, show them little sympathy. They love their children well enough, but they give them very little education in their pagan state. They are born among the mountains and in the ravines like savages, feeding on wild seeds, and are without either agriculture, or arts, or the occupations necessary in a civil life. Nor can their dulness inspire or impress their children with this knowledge. At the present time, the Missionary Fathers supply these defects in their neophytes by educating the parents and the children, and also by inducing them to till the soil, work as masons, as carpenters, weavers, and at other necessary occupations; for the Missionary Fathers shirk no labor to give them a Christian, rational, and civil education.

5. Neither our neophytes nor the heathen Indians distinguish or know Europeans from Americans. By them all are called *gente de razon*. It may be said that they are more favorably inclined towards them than hostile, much more so now that they know very well the object of our coming, and the temporal and eternal advantages of the Christian, rational, and civil life.

6. No signs of hatred or of any particular complaints against the said nations being observed, this article offers no subject. The paternal protection of the missionaries for the neophytes, as for their own children, restrains the *gente de razon* from inflicting vexation;⁸ and if any individual on any occasion transgresses, a remedy is immediately applied by means of their officials, and thus by this simple expedient all live in peace.

7. One or the other of the neophytes, moved by curiosity rather than by utility, may manifest some inclination for reading and writing. Some of the boys will, at times, draw characters on the walls with charcoal to imitate our own; but in their pagan state they have not the slightest idea thereof. Only on the ground and on tree trunks they sometimes draw the figures of certain animals.

8. It is not as yet easy to point out any means to induce these poor neophytes to devote themselves to understand and speak Spanish. For the present, generally speaking, only that method can be employed which obtains in Missions or Reductions, where Indians of all ages have been collected, and are being collected in order to tame them and adapt them to Christian ways. At the same time, however, they keep up their relations, and dealings, and intercourse with the pagans.⁹ This custom

⁸ This was not generally true, for the soldiers from the beginning proved themselves a great drawback to the progress of the Missions. However, the most grievous troubles for the neophytes arose after 1826, when greed cast covetous eyes on Mission property.

⁹ The Fathers tolerated the custom in order not to frighten away pagan aspirants.

it is that retards and must retard their progress until the time when all pagans still outside the fold may be gathered into the Christian Mission family.

9. The virtues which permit themselves to be known in these poor people are patience and submission in hardships, and very particularly in illness. They likewise show themselves docile, obedient, and humble. With regard to this, however, it may be said that they also yield, owing to their cowardice and timidity. A charitable hospitality is observed among them; for not only the neophytes, but even the pagans of whatever class, receive any one and give him to eat from their own poor meals with agreeable generosity. These virtues are common to both sexes without notable difference.

10. The poor heathens raised in the darkness of the superstitions and vain observations of paganism, still preserve a little of their ritual, especially so the old men. The fisher must not eat of the fish he caught, nor the hunter of the deer, rabbit, hare, and other animals he secured, otherwise he should not catch or kill any more. In order to win a game of skill, it is necessary to fast for some days; and if then they lose, they are convinced that their competitor fasted somewhat more than they. The husband must not touch his wife until the child is able to keep on its feet alone, otherwise he should not have another. When the wife has given birth, the husband must not eat meat for some time lest the child die. Of this character are found among them other vain observances peculiar to the pagans and recent converts. The method to eradicate them so that they forget them is no other than instruction, time, and apostolic patience, which overcomes and succeeds in everything.

11. There are catechisms of the Christian doctrine in the language of the neophytes, and they are used alternately with the catechism in the Castilian language. They have not the approbation of any bishop;¹⁰ for it would not only be difficult, but next to impossible, to revise them in so many and in such strange, barbarous, and unknown dialects as are found in this country, and of which there is no grammar nor dictionary to aid in the work. It costs even the immediate superiors here indescribable labor and patience to understand them, and then only with the help of the most experienced missionaries, or by their assistance and knowledge with the aid of interpreters whom they have well trained.

12. No inclination to idolatry is observed in our neophytes; nor can it be said that in their savage days there was any formal idolatry among them. In the vicinity of their *rancherías*, and in some spots in the moun-

¹⁰ These Indian catechisms contained only the most essential doctrines and practices. They were not printed, and were intended only for private use.

tains, they had certain places which were well cleaned, swept, and adorned with beautiful plumages fastened to poles. These sites in time came to be regarded as their sacred places. They would come together here in their necessities and pilgrimages. Then one, in the name of the rest who would observe profound silence, petitioned for rain, an abundance of acorns, seeds, and wild fruits, which are their daily sustenance, that they might catch many fish and kill many deer; that they might not be caught by any bear, nor bitten by any rattlesnake; and that they might enjoy health, and similar things. At the end of the supplication, they would employ the simple and plain mark of respect of offering beads, acorns, and various other seeds, in order that the Invisible One might look upon them and be propitious to them. This Invisible One, however, they pictured to themselves, in keeping with their crude ideas, as the author and giver of rain, seeds, fruits, and all the rest of things. The petition in the beginning, a salutation preceding it, was always uniformly the same, and in our language equivalent to "Grand Chief, or the Chief of all Chiefs, behold us, listen to what we say."

Some of the old men, pretending to be doctors, graduated in the school of their own ignorance, simplicity and rudeness, would relate a long series of fabulous stories, full of ridiculousness and extravagance, regarding the creation of the world and its government. The boys and young people took much delight in them, and they would even pay some old fellow to recite the stories. Many times neophytes with good sense, who possessed true Christian sentiments, assured me that they knew the futility of such stories. So whenever they saw boys in such circles, one or more would warn them, and remind them that there is truly and of a certainty One who made everything and gave them everything. It may be stated that among these poor savages a good disposition was found concerning this matter, for they listened to us with pleasure and attention when we spoke of God, the Creator of heaven and earth and of all things.

13. Six of our Missions do not as yet count twenty years since their founding, but in almost all the rest the Gospel net is gathering fresh converts from paganism. The son counts eighteen years as a Christian, but the father is an obstinate savage still, enamored of his brutal liberty and perpetual idleness. The granddaughter is a Christian, but the grandmother is a pagan. Two brothers may be Christian, but the sister stays in the mountains. A neophyte twenty years a Christian marries a woman but recently baptized. Such is the situation. To meet the question, however, we missionaries of many years' experience can affirm, not on the authority of any historian, but as eyewitnesses,

that of our spiritual children before they were baptized the men went entirely naked but the women with less indecency. Now all, without distinction of sex or age, go decently dressed; that they formerly lived without ruler or law, whilst now they are subject to God, to His Precepts and to those of the Church, and they recognize Him as the Sovereign in the officials and in the missionaries who represent Him; that formerly they subsisted on acorns, seeds, grasses, roots, and such fruits as the soil of itself brought forth; now they maintain themselves by means of wheat, corn, peas, and other grains and vegetables, with meat in abundance, because the cattle have increased prodigiously; and that formerly, with the exception of the fishing season for those on the coast, and the period of hunting deer, hares, squirrels, and other animals for those in the mountains, they lived in perpetual idleness, roving about, dancing, and gambling. Now they pray morning and evening, and they work at their task and the duties of the Mission assigned to them. Nor is it a small matter that, whereas in heathenism they lived in continual war, at the echo of the Gospel trumpet and the sound of the Gospel of peace they broke their bows, made pieces of their weapons, and the God of Peace is known and praised among the Gentiles.

14. When our neophyte young men intend to marry, they offer some beads, an otter skin, a blanket, or some similar article to the bride or to her parents, but they extend to them no other mark of devotion. When afterwards they present themselves to the Missionary Father, and the examination prescribed by the Sacred Council of Trent discloses no impediment, he joins them in holy matrimony and blesses the marriage according to the Roman Ritual. In their savage state they are also accustomed to make a little present to the bride or to her parents, though not always. Some of them, owing to their good disposition and natural affection, would persevere in their matrimonial contract; but, generally speaking, it is almost incredible with what facility they take and divorce their wives. Women likewise not unseldom divorce their men. Neither party cares for nor understands the indissoluble bond. Such is their dulness and ignorance in this particular.

15. We Missionary Fathers, so far as possible, take care that in the Missions the most common medicaments are not lacking, as well for our own needs as for the necessities of our neophytes, to whom for their ills and external infirmities we apply various remedies. For the common and knowable maladies we apply one or the other that may benefit without being harmful. These poor people do not understand curative methods. When they feel sick, therefore, they lie down at full length near their much beloved fire until they are almost roasted. Their quacks administer herbs, roots, and bark of trees, but blindly

without the proper knowledge of their curative power, and without giving any reason for using them. His father or some old man, the quack will say, told him that such an herb or root is good, and that suffices to cover the secret and gain more beads. They will contend that some are cured with such or such an herb, but it amounts to little that they believe so, as they do not consider that the greater portion of their infirmities is not serious, and that nature itself provides a corrective and cure. They have their equivalent to blood-letting in cutting themselves with a sharp stone and sucking the blood. This crude operation, because of the irritation which it occasions, fails not to have a good effect in some, especially when it is applied to tender parts. In order to purge themselves, they use various herbs; and for vomiting they drink an abundance of water mixed with salt, or sea-water. They make use of the thermal waters for pain in the bones, for the itch, and for similar ailments. Their most dominant diseases are the *galico*,¹¹ consumption, and dysentery, which usually attack them with somewhat more force in the spring and in the fall. The number of births does not correspond to the number of deaths, for in many years for each two that are born three die.

16. They know and distinguish the time of spring by the fresh growth in the country, and by the sprouting of various plants. When the seeds begin to ripen they know it is summer. The harvesting of the acorns, their principal sustenance in paganism, shows them that fall has arrived. The rains and the cold make them understand very well that winter has set in. Their dulness and ignorance knew nothing of calendars; and although their language has proper names for morning, noon, evening, and night, the pagans were wont to live according to their fancy, and did not understand what it had to do with their meals, activities, or rest. The neophytes, on the other hand, govern themselves in all this by the bell of the Mission.

17. The Indians take only one single meal, for even when at work they will be eating, and at any hour of the night, when they awaken or when they are roused, they take to eating with pleasure. In the Mission, at sunrise, they have morning prayer while Holy Mass is celebrated. After sunrise, they are given a ration of *atole*,¹² and the same is prepared for supper after the recital of the *Doctrina Christiana* in the evening. At noon the meal consists of a *pozole* of ground corn, wheat, peas, and other vegetables. Every week they receive their share of

¹¹ Venereal disease introduced by the soldiers and early settlers. It was this malady, incurable with Indians, as Fr. Abella wrote to Governor Solá, January 29, 1817, that was killing off the race in California.

¹² A gruel made of corn or barley of which the Indians were very fond.

fresh beef in ample abundance, according to the means of the Mission. At this Mission (San Buenaventura) every week there are slaughtered sixty, fifty, or at least forty-five cattle. In the season when the cattle are very fat, the slaughter of sixty cattle takes place twice a week, in order to increase and sell the tallow so that necessary goods may be procured. Large portions of the meat are taken in carts to the field and burnt because there is no one to take it away, the neophytes in their houses having plenty of fresh and dried meat. In addition, in their homes they have quantities of acorns, *chia* and other seeds, fruits, eatable plants, and other wild nutritious plants, which they do not forget, and of which they are very fond. They also eat fish, mussels, ducks, wild geese, cranes, quail, hares, squirrels, rats, and other animals which exist in abundance. Owing to the variety of eatables which they keep in their homes, and being children who eat at all hours, it is not easy to compute the amount they daily consume.

18. They have not known fermented drinks; they only used a compound of wild tobacco, lime, and water, which they assure us comforts them very much; but when they take it to excess, it makes them drunk, and does them considerable harm.

19. Our heathen Indians have not adored either the sun or the moon.

20. On account of the continual wars which they carried on with their neighbors, and their supreme simplicity, they contented themselves with the knowledge of bows and arrows to defend themselves against their enemies, and for killing deer and other animals. They were also satisfied with the net for catching fish, and with their other primitive ways for obtaining food. The consequence was that their erudition and science dealt only with the stomach, dancing, and gambling, like children, without in the least caring whether there were any more people in the world than in the *rancherías* which they knew. The same may be said to have been the characteristics of their forefathers. Ignorance, stupidity, rusticity, and a supreme indifference for such subjects are doubtless their inheritance from a very early date.

21. The neophytes are buried according to the regulations of the Roman Ritual. In paganism some had the custom of burying the dead, others would burn them on a great pyre, accompanying the ceremonies with great lamentations whilst the relatives and friends would be stirring up the fire as much as they could until the body was consumed. At the burials they would inter, with the corpse beads, a cape made of otter or rabbit skins, or some other article that belonged to the deceased. With some Indians, on the grave they would plant a pole from which dangled an oar, net, bow, head of a deer, or some other

mark of the occupation in which he excelled. They would also manifest their grief by cutting their hair, covering themselves with ashes, scratching their faces, blackening the face, and continuing to wail and cry for many days.

22. They are tolerably faithful in complying with their few and simple bargains, although in the case of their relatives and intimate friends their words must be taken in a wide sense, for they know how to leave it to oblivion, and then they comply with their promises tardily or never.

23. One who knows wrote that in the Indians the inclination, constancy, and tenacity for lying is remarkable; but our neophytes have no erroneous notions on that subject. They know it is wicked; and even in their heathen condition they knew this and despised lying.

24. Idleness is their most dominant vice, and this is followed, like companions, by incontinence and the propensity to steal. The feminine sex is somewhat industrious; but both classes are neophytes who are but now commencing to hear the names of virtues and religion, and we labor to instruct them in the maxims of religion with happy results. However, there are not lacking the headstrong and the stiff-necked.

25. The money current among these poor creatures are beads,¹³ which they readily loan to one another without profit, and without any other compact than that it be returned in kind. They observed this practice almost generally in their savage state.

26. We are in active Reductions or Missions where the neophytes live in community, and where the Missionary Father cares for the agriculture and everything, otherwise the Indians would run to the mountains, for they are but children, habituated to live like little birds, that do not plough, nor sow, nor possess barns. Nevertheless, in order to have them grow fond of an industrious life, and without prejudice to the support of the community, the neophytes may have private gardens in which the more diligent raise for themselves pumpkins, water-melons, sugar melons, corn, and other grain. The missionaries encourage them in this, and help them to succeed. In the savage state the Indians knew nothing about agriculture, but adhered to the acorns, wild seeds and wild fruits, and to their beloved idleness.

27. It may be safely asserted that these people in general are peaceful rather than inclined to anger. Much less can the odious adjective cruel be applied to them; for, although they frequently waged war, and at times were somewhat harsh on their enemies, they were driven to it through the necessity of defending their wives, their right to the territory

¹³ *Abalorios*, made of mussel-shells, perforated and arranged on a string. The value depended on the length of the string.

where they harvested the acorns and seeds, upon which they depended for their subsistence; or also because the enemy had mentioned any one of their dead by the proper pagan name, which with them is regarded as the most grievous injury and crime. Public vengeance for the curbing and punishment of excesses committed by individuals, and for maintaining peace, was not known among the pagan Indians. The consequence of this was that any one, who considered himself injured, would himself take satisfaction and revenge. Sometimes he would enlist relatives in his cause. In some cases it was made a common cause. The chief and the whole *ranchería*, with other friendly and allied *rancherías*, would then plan revenge. In the Missions no neophyte punishes another by his own authority. The Missionary Father attends to the correction and suitable chastisement, and he applies the punishment like a natural father on his sons. The criminal cases are punished by royal justice.

28. The pagans in these parts have never recognized the wicked cruelty of sacrificing human victims to false gods. Now, after this hemisphere has been illumined by the gentle light of the holy Gospel, they have no such detestable inclination.

29. This article has been already answered in Nos. 12, 21, and 28.

30. As has been said, in these Reductions or Missions the neophytes live in community, and all, so far as possible, are succored in health and sickness. The product of the labor of those in good health is also employed for the maintenance of the old people, the children, the blind, and the many others who are incapacitated. No one may call himself rich, but all may claim to be well provided, because they possess what is necessary for corporal subsistence through the moderate labor to which those who are well and capable apply themselves. The people of the other caste in the four garrisons maintain themselves by the salary received from the King our Lord. In the towns and *ranchos*¹⁴ there are no rich whatever. Nevertheless, some appear to be well situated, and they are those only who distinguish themselves by their good conduct, industrious character, and application in cultivating vineyards, fields of grain, and the sale of their produce.

31. There are in these Reductions or Missions no other distinctions of persons than the two *alcaldes* and two *regidores*, who are elected annually. Under the supervision of the Missionary Father, they oversee the work. For their office they are distinguished somewhat by their dress, etc. In criminal matters they are subject to the commander of the nearest garrison or *presidio* and the corporal of the mission guard; but in economical affairs, and with regard to the government of the

¹⁴ Word used in the west for *farms*.

Mission, they are subject to the Missionary Father, who directs them, and who sees that their election at the proper time is conducted with all the formalities of the law. In paganism every *ranchería* had one or more chiefs or *capitanos* whom they recognized in their battles with their enemies, and with regard to invitations for their pagan feasts. Then all contributed seeds and beads, which were divided among those invited. These functions excepted, the Indians were not accustomed to recognize any chiefs. Every one did what he pleased, and lived in the widest liberty and independence.

32. Here no one renders personal service to any one else. We missionaries serve them all in spiritual and temporal things, curing their wounds, assisting them in their illness, guiding their work, procuring what they must eat and with what they must clothe themselves, and we do everything else necessary for the maintenance of the Mission. The neophytes serve us in preparing the food, washing what little clothing we wear, as acolytes for the functions of the Church, in the administration of the Sacraments, in assisting at the distribution of the remedies for the sick, and in a thousand other little things which it would be impossible for us to accomplish without the hands and feet of the boys.

33. They are now very well inclined to sing and to play upon any kind of string or wind instruments. They possess a facility for learning the sonatas which they hear, or which they are taught. In the savage state they used only a small flute made of elder-wood, and in their grand feasts also a whistle of deer bone, which the "musicians" cause to shriek and trill, whilst at the same time they perform violent, strange, and ridiculous contortions of the body. Their songs are weird, and, as a rule, more fit to produce gloom than cheer. What in truth they would manifest particularly was an admirable keeping of time and an imperturbable sameness in those who were singing as well as in those who would be dancing.

34. We are in rather lively Reductions where have been, and are congregated, various savages who roved through the mountains, and who have not even had an idea of letters or characters. Their whole scientific knowledge consisted of more or less dexterity for killing deer, for fishing, for catching ducks, and other efforts for securing food and whiling away the time of life. They had some sort of knowledge of warfare; but almost always they would kill their adversaries, take vengeance on them in cold blood by coming upon them unawares, or when the enemies were in smaller numbers, and by employing cunning and malignant tricks, like cowardly men without bravery. No catalogue of illustrious men can be compiled of such people.

35. They had some kind of an idea of the immortality of the soul, but this idea was engulfed in a thousand puerilities suggested by their coarse habits. Also of rewards and punishments they had some notion, but it implied only temporal punishment during the course of life. After that, they were persuaded that the souls of the dead, all without exception, would be translated to a place, and well received, which they claimed is very distant, but delicious, where there would be many fishes, and where they would eat aplenty, rove about, gamble, dance, and divert themselves, which is about as much as these wretched people in their paganism craved. Of Final Judgment, of Heaven, Purgatory, and Hell they never thought. Now our neophytes have a perfect knowledge of these truths of our holy Faith; and even the pagan know something about them, because they hear of them from their Christian relatives, and much more from the missionaries.

36. The dress of the neophyte men consists of a shirt commonly called *coton*, the breechcloth which serves to cover them decently, in place of pantaloons,¹⁵ and a blanket. The women wear the *coton*, petticoat, and blanket. All this clothing is made at the Mission.¹⁶ They move about very decently clad, and they have a sufficient liking for it, especially the young people. The pagan Indians could see no use for clothing, with the exception of the women, who used some deer skins, or went about with an apronlike covering woven from fibres or grass.

Mission San Buenaventura, August 11, 1815.

Fr. José Señan.¹⁷

II.

AN EARLY JESUIT WORK ON THE WRITING AND JUDGING OF HISTORY

Historical writing in France during the seventeenth century is best known through the "Memoir" which never reached fuller maturity in any country or age. During this period also, the Jesuits, Oratorians, Benedictines, and above all, Bishop Bossuet, "the most skilful expositor and champion of the Catholic faith in modern times," contributed much to the development of historiography in France.

But works on historical art or method did not show the same progress. Many, indeed, wrote of the theory of history, but none dealt seriously with the deeper questions concerning its science or philosophy. La Mothe le Vayer (*Discours du peu de certitude en l'Histoire*, 1668)

¹⁵ The neophytes disliked them, but in time they yielded.

¹⁶ From the shearing of the sheep, spinning, weaving, to the last stitch.

¹⁷ Santa Barbara Mission Archives.